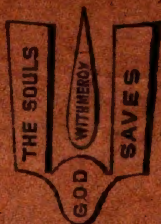


Begot by
Sathagopa
Tiruvaymoliyai
Inra
Muthal Thay
Sathagopan.



Bred by
Ramanuja
Tiruvaymoliyai
Valartha
Ithathay
Iramanujan.

A FREE TRANSLATION OF
Tiruvaymoli of Sathakopa
(FOURTH HUNDRED)

A thing is pure by itself.
Nature is no where blind. She never excuses any fault
of any one of her children. So, Be honest, Love God,
Love all, Peace All Over.

BY
N. KURATTALVAR AIYANGAR,

Telugu Pandit, St. Joseph's College

TRICHINOPOLY.



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Vandamahe Haiyagriva Rishisam Chinmayam Suchim
 Kanthiravena Gradhitam Bodhanandapradam Gurum
 Gnanaandamayam Devam Nirmalasphatikakritim
 Adharam Sarvavidyanam Hayagrivamupasmahe



Drawn by KANTHIRAVACHARYA,
 Translator's younger son.

The Divine spirited horse has the Rishi in itself.
 The Rishi has the Tiruvaymoli in his self. The Tiruvoy-
 moli has the Supreme Being in itself. With this the
 Divine Spirited Horse traverses throughout the universe.
 Visishtadvaita Siddhanta Bhavaprakatana Samyak
 nidarsanam

When the Rishi is seen the horse does not appear.
 Yet there is the horse. When the horse is seen the
 Rishi does not appear. Yet there is the Rishi. In the
 same manner, when, one, intensely thinks of God, he
 forgets himself, yet he does exist. When one thinks of
 himself he forgets God. But God does exist. So neither
 is absent. That is, God and Soule both do exist.

Fourth Hundred.

First Ten.



1 Those who had the sole powers of ruling the world and did not serve God in the same birth go begging from country to country with a broken pot in their hand and worried by dogs. Seeing this you had better meditate on Sreenarayana and enter into the life without delay.

2 The ungodly rulers of the world who received tribute from the other kings in the same birth alone are deprived of their dearest wives, who are carried away by their enemies and are driven to the forests where the tropical sun pours down his hottest rays where the glare is unbearable to the sight and are in great misery. Therefore go and attain the feet of Sreenayana quickly.

3 Those proud monarchs who have tributary kings prostrating themselves with their crowns and touching their lordly feet and who have thundering drums in the front of their palaces have their pride levelled to the dust and are treated with contempt. Therefore meditate upon the feet of Sree Krishna Who is decorated with Tulasi garlands.

4 If we consider about them there were a greater number of kings than grains of sand in the

They ruled this world for eons after eons. They have all passed away, even the foundation of their palaces are lost sight of. This is what we have always observed. Therefore go and adore the feet of Sree Krishna Who killed kuvalayapida with legs like palmyra trees.

5 Those kings who were addressed with the greater respect and those kings who lay on broad cool beds of flowers and engaged the company of beautiful damsels are wandering about the streets with one miserable rag round their loins and tormented by women. Therefore enter into the life repeating the name of our God the Lord of matter.

6 The lives of those who formed their happiness in a worldly life are just like the bubbles of water formed by the continuous splashing of waves in the sea. They burst and disappear in a very short time. We do not observe even a single person continuing in worldly happiness up to the end. If you want to be unshaken become the humble servants of Him Who lies on the deep and broad ocean. He is the Lord.

7 Such kings after eating rice and satiating themselves with rich meals prepared with six flavours in their palaces are again beset by fair damsels whose sonorous soft silver tone persuades to partake of still richer fare. Such persons go a begging for a morsal of food. Sometimes even go without it. Therefore rejoice in the qualities of the Lord who wears the Tulasi wreath on His Crown.

He is the first cause of evolution. He is the beautiful self shining light.

8 The godly emperors of the world are established in their empires by Him. If they do not love Him they will fall from their high state and be abased. Therefore sing the holy names of Him that lies on the bed of the serpent with a thousand hoods.

9 Those who cast away their jewels and decorations and retire to the woods conquering their five senses and there leave their bodies go to Swarga. If you attain the feet of Him whose symbol is the Garuda kite flag you will go to that Heaven from which there is no return.

10 The Gnani drawing in the mind entirely loses the hold of the objective world. He draws in his sharp intellect and of his philosophical knowledge. He calls this vacant state of mind "a final liberation" and he is constrained to dwell for ever on the thought of his being in this state. Of what use is this to him. If he were to take God the dispeller of sin and were to continue in His service, that would be the true liberation.

11 This is the way to enter into life! Sathakopa of Kurugur surrounded by thick groves says this in his oral services to God in his thousand stanzas of beautiful verses full of rhyme and rythm sung on the feet of Sree Krishna. Those who learn these

ten of them correctly will drive off their deep rooted sin and that will be the natural course to enter into eternal life.

Our refuge is Alvar's feet.

Second Ten.

1 My artless child feeling herself caught in the toil of cruel sin-tires herself uttering the word "Tulasi" thinking how cool refreshing and beautiful that is to decorate the two feet of the Lord Who lies on the banian leaf swallowing up the all seven worlds without least attempt or effort in order to keep all safe with in Him.

2 My pretty child fallen into the snare of sin is always talking of the "Tulasi" which decorates the fair feet of Sree Krishna Who danced Rasa Krida with the milk maids of slender forms and transgressed the rules of custom in many ways.

2 My flower like darling entangled in sin, cries for the beautiful wreath of Tulasi that is used in the decoration of His feet which gods and sages adore chanting best metrical verses of the Vedas.

4 My dear maid of smooth and round arms struggling in the mire of sin, always read about the beautiful and blooming Tulasi used in decorating the feet of the Lord of Heaven. The philosophers of different schools speak disparagingly

of the God whose deep nature and perfect generous qualities are beyond comprehension.

5 My sweet girl is wasting away day by day longing for the cool refreshing Tulasi garland placed on the two feet of the One Who danced with the damsels of cowherds and who had muscular force and strength enough to crush the seven bulls to death in his arms for the sake of Nila the beautiful armed-

6 My little girl has swooned. She was always talking about Tulasi woven to decorate the feet of Him who recovered the solid earth taking the form of a boar for the sake of the earth goddess.

7 O fair faced maidens of brilliant beauty ! My artless girl fell down in an extasy of love before the wreath of Tulasi cool and refreshing on the feet of Him Who has Lotus-born Ever Youthful Sri on His broad breast decorated with beautiful flower garland.

8 O ! My good ladies ! My girl yearning after the beautiful fragrant cool and blooming Tulasi wreath which adorns of Him who devastated Lanka with His fiery weapons to relieve the stately Sita His consort.

2 O My dear ladies ! you too have cherished daughters ! Look at my poor girl. I do not know to whom to complain. I do not know what to do. She will be always crying day and night for the conch Disk and Tulasi wreath.

10 O My dear ladies My child does not heed my words nor is she under my control. She is delicate and tender. She begs with faltering tones for the Tulasi wreath which is placed on the feet of Sri Krishna, wearing the Kaustubha. The separation from Him makes her frame burn like heated gold with anguish. She wants to place the wreaths of Tulasi on her glowing breast. She can only murmur her longings and sorrows away.

11 Kurugur Sathakopa of increasing fame declared a thousand stanzas, describing the devine qualities of the feet of our Sri Krishna which destroy the torturing remorse and sin. Those that learn these ten of them would be received into the company of angels and be deserving inmates of Heaven.

Our refuge is Alvar's feet.

Third Ten.

1 For the sake of Nila with crimson lips. Thou crushedst the seven bulls to death Bentst Thy bow to kill the ruler of Lanka. Thou brokest the tusks of Kuvalayapida and took away its life. They never fail to put flowers at the proper time and the water with which Thou art worshipped. I offer my mind to be made use of as scented ointment for Thy body.

2 My mind is the scented ointment for Thy body. The stanzas I compose on Thee are as garlands to Thee they are also as Thy laced silk cloth. My folded hands before Thee are as splendid jewels to Thee. Thou art the Lord. Thou swallowedst up the world and ejected it. Thou art my father. Thou art of one Heavenly form.

3 Thou hast one form. Thou hast two forms. Thou hast three forms. Thou hast many forms. Thou art the five elements. Thou art the two shining orbs. Thou hast no forms. Thou liest on the serpent in the middle of the sea. Thou art Narayana. All the ornamental decorations Thy body requires are in myself and my soul has no more sorrow.

4 The devil Putana came to take Thy life by suckling you. But instead Thou drewst away her life, Thou art truly a wonderful miraculous Being! O Vamana! O Madhava! Though Thou art worshipped at proper times with the garlands of flowers I offer myself as the wreath of flowers to decorate Thy Crown.

5 My life is the garland. My life is the crown and other ornaments. My life is the garment. It is this good name that is praised by the three worlds. He is Krishna. He is my God. He is my Lord. He is the wheel of time.

6 With the wheel of time Thou also bearest the white conch. Thou swallowedst up the whole world.

Thou ejectedst it again. Thou art Narayana. Though I call Thee with continued mournful cries. Thou dost not come to me being engaged in others affairs. Thy lotus feet with the sweet tinkling of their anklets are the holy crown of my head.

7 O my beautiful dwarf. Thou encompassedst the world by measuring it with the feet of Thy increasing form. Thou bringst Thyself down to the same level as those who adore Thee with folded hands. Though I cannot worship Thee with water and flowers Thy holy form of divine splendour is enveloping my soul. Thou lovest my soul with a boundless love. Thou art the divine splendour which manifests itself in the form of the whole universe. Thou art divine knowledge. Thy Soul is mine. My soul is Thine. This is the relation in which we stand. How can I describe Thy ways.

9 I am unable to describe Thee. Thy fame has no bounds. When am I able to reach the other end of the sea of Thy Glory. I am merged in the ocean of love and lost in it. Thou art higher than the highest. This fact is undeniable. Thou art the very acme of divine splendour unutterable love and adoration praise Thee with a loud voice I see this, so I praise Thee.

10 I praise Him. The whole seven worlds praise Him. He praises Himself. Yet the praise has no end. He is as sweet as honey, milk, cheese, and nectar. To obtain life I praise my God.

11 There is no other way of salvation. Knowing this well, Sathakopa of Kurugur in the south abounding with rich paddy fields, full of lotuses, declared a thousand stanzas on the praise of His feet. There is no untruth in them. Those who know these ten of them will be established in righteousness in this world. They will rule Heaven while still on earth.

Our refuge is Alvar's feet.

Fourth Ten.

1 She sits down on the ground and gathers up the earth with her hands, and calls it Vamana's earth. She worships the firmament and calls it the Heaven. Where He is, and points it out with her finger. She calls out Oh! Sea Coloured Vishnu. O! my dear ladies! I do not know what I can do to Him Who caused my daughter so much trouble in her love for Him!

2 She will fold her hands towards the sea, and say "that is the sea on which he lies down!" She points to the sun and calls it a form of Sridhara. She stands with tears in her eyes and wastes away with a broken heart. She calls out Narayana. She has a fairy form like a tender deer and is radiant with divine lustre. Alas! I cannot understand what she does!

3 She knows that fire will burn her. Yet she goes and embraces that fiery red flame and calls out "Achyuta". Her body does not get injured with the fire. She handles the cool breeze and calls it her Govinda. She smells the sweet scented Tulasi Ah me ! How sinful I am ! This artless girl of mine with close fitting bangles passes the time in many such ways. She points to the full moon and calls it the Self Shining Divine Gem. She looks at the rising hill and cries out "O my Great One ! Come to me !

4 If she sees beneficent rain, she will dance, saying "Narayana has come !" He causes my dear delicate darling to be led away by many illusive fancies.

5 My tender dear child follows after the cattle of good breed and feeding them says that they are tended by Govinda. She runs after a young serpent and calls it His bed. What a sinner I am ! I do not understand how He can trifle in this way with my tender child of delicate frame.

6 If the common dancers play with their pots she runs to them fancying them to be Govinda. If she hears any one playing with the pipe she thinks of Srikrishna and loses herself in Him. If she sees the milk maids' butter she takes it for the butter eaten by Srikrishna. Her fanciful and fascinating reverie on Him who drew out the life of the devil is beyond my comprehension. Her sensitive mind is much distressed.

7 When her mind is not absorbed she exclaims that all creation is made by Srikrishna. If she even sees men with ashes drawn perpendicularly on their fore heads, she runs to them fancying them to be the servants of the great Being Vishnu. If she sees Tulasi with flowers she calls it the garland of Narayana. This Lakshmi of mine has lost herself in Vishnu with these chimerical imaginings either when her mind is in order or disorder.

8 If she sees kings with their wealth, she says that she sees Sri Vishnu. She skips jumps and dances when she sees bright colours, calling them the Vishnu who measured the world. She calls all the bodies of men as the temples of the sea coloured Vishnu. She never tires of speaking of Srikrishna, and of adoring His feet, either in her liveliness or in her unconsciousness.

9. If she sees wise devotees she speaks of Him who swallows the world. If she sees the clouds that are black and lowering, she will fly to them calling them Srikrishna. If she sees herds of cows she will follow them, fancying her Lord will be among them. My daughter is very delicate and weak. It is the wonderful Vishnu who causes her to run madly and makes her wear out with swooning.

10 She swoons away. She recovers and looks arround with eagerness and fancies He has gone far away, takes a long look. She sweats all over her body. Bursts into tears. Takes feverish long breath.

She forgets her identity, with one great effort calls out "O! Sri Krishna!" O! My Great Lord! Come to me! Her mind reels. Her love is overwhelming. She is so innocent. I am a great sinner. I do not know what to do.

11 Sathakopa of wealthy Kurugur composed as an oral service a thousand stanzas on Sri Krishna the Destroyer of deep seated sins. Those who study these ten of them as a good work will enter into the Holy Heaven where there is nothing but goodness, will get rid of all their sins, and be worshipped by all and will be growing in holiness for ever.

Our refuge is Aloar's feet.

Fifth Ten.

1 My God is in Heaven. He is the sole Lord of all the worlds. He rules over them with all goodness and patience. He tore the horse-gaint to pieces. I worship Him with all the work that my hands can do. I praise Him with all the words my mouth can utter. I am so fortunate as to be able to wreath words into garlands of stanzas and offer them to Him. I want for nothing.

2 He has on His breast Sri of the flower throne with black painted eyes. His eyes are of a beautiful red shade. They are very beautifully large. He is the Lord of the angels I am able to compose

stanzas sung with sweet and soft accents and full of meaning to get rid of all my cruel sins and I took Him into my heart.

3 He is our God. He is infallible. He is Heavenly Bliss that has no bounds. He is eternal unmeasurable and endless. His goodness is unlimited. He has fully developed broad eyes. I adore Him through out eternity with my songs of sweet melody. I rest in His endless sweet embrace. My joy in the Lord of all is unshaken and never ending.

4 He seeks after them who follow Him with steadiest adoration. He is the God. He has the swift strong winged bird Garuda for His chariot. He bears the disk Sudarsana of stupendous force. I am fortunate enough to be able to praise Him with harmonious accents. He is my soul. I donot know what he did with mine.

5 He is the Lord who patiently shows the way of righteousness. He is the Lord of Deathless Beings. He is the creator of all things. He is our Lord. On Him I composed stanzas containing well chosen words. I attained Eternal Bliss. All my sin and sorrow in a short space of time can be burnt to ashes and cast to the winds.

6 Upon the sapphire shining shades of His forehead the delicate perpendicular marks of glossy camphor shine forth. His beautiful beaming eyes dart out sparkling rays. He is the ruler of the heavenly beings. It is my greatest fortune to be

able to glorify Him by my composition of well chosen words and I took Him in my very self. From this day forward I have no more to know. He is always the same.

7 He stands supreme having neither a superior nor an equal. He rules all the worlds. He is the God who saved the cattle from the hail storm by lifting up a mountain. I am destined to compose verses of good words and offer them to Him. I shall want for nothing.

8 He is as pleasant to me as He is to Sri seated on the lotus. He is the Lord of earthly beings and heavenly beings. He is the Great One Whose feet are borne by the fresh cool lotus. I am able to compose verses on Him. I have no equal even in Heaven which is threefourths of the whole creation.

9 He is in the air. He is in the worlds above. He is in the earth and He is in all the eight quarters. His strong arm bears the conch of Pancha janya beautiful curve. He is the dancer with the versels. He is the Lord of Heaven. I am His poet. There is none equal to me.

10 He took the world in. He brought it out. He measured it. He heaved it up. He lies down. He stands up. He assumes beautiful form. He sits down in a Brahmasana posture. He enjoys celestial gaiety. His appearance is such as to indicate that He has the mastery over the world. It is my fortune to be able to compose stanzas in beautiful

Tamil on Him. My composition is a pleasure rain shower of bliss to His humble servants. He is the Lord.

11 Sathakopa of Kurugur surrounded by flower gardens of abundant water, gave out a thousand stanzas on the Lord on the Holy Hill Venkata where the rain never fails. Sathagopa is the son of Kari. His name is Maran. By studying these ten stanzas men get rid of their sin by the favour of Her Who is seated on the Ever Fragrant Lotus.

Our refuge is Alvar's feet only.

Sixth Ten.

O My dear maids where are we to search for the physicians? After great consideration we discovered the nature of the spiritual sickness from which my dear beauty suffers. She is in love with Krishna the charioteer who planned all the wonderful battle of Bharata, and gave the victory to the five Pandavas, With this love her mind is distracted.

2 They do not understand her sickness. She is possessed with the Greatest Diety. He is not at all on inferior diety, in honour of whom you dance about. Without being mislead, if you chant the words "Sankha and Chakra" in her hearing she will be relieved at once and she will recover. You had better try this.

3 You had better try this. Do not listen to the words of this witch. Do not do anything contrary to Vaishnavic tenets. Do not offer tody and flesh. You chant hymns about the feet of Him whose crown shines with Tulasi garlands full of honey. This would be the best medicine for her.

4 Do not listen to the words of this deceptive witch. Do not act upon her bad advice. It will not cure your child. Do not make spells with black rice and red rice. They are of no use. If you chant the names of the Deity who swallows up the seven worlds, brings them out, and keeps them in safety. You will cure her.

5 You are dancing the devil. By this means you will not cure her. Alas! Her eyes are like blue lilies. Her lips are like a red kovai fruit. If you chant the names of Him who killed elephant Kuvalayapida and taking the Holy white powder from His fore head and place it upon her. She will recover.

6 Why do you go on incessantly with the devil dance? O! my dear ladies! Her sickness will not be abated. This will only agravate it. You need only take the dust of the feet of the servants of Him Whose colour is more beautiful than the shades of the sapphire, and powder it over her body. This is the only remedy for her.

7 Your ways are not fitting for her case. How can it be a medicine for her to take a vow to offer

a sheep and pots full of toddy! My good ladies! Why do you clap your hands? Nothing results from it, but pain to your arms! It is just like asses shaking their lips over paddy corn and polluting it without being able to eat it. What is the good of doing this. Worship the servants of the wonderful God. Worship his servants who knows the Vedas.

8 You should worship the Supreme Lord of Heavenly Beings, through those who know the Vedas. You should adore His Holy Feet. Instead of doing this you go and make vain repetitions. To pollute the house by the presence of toddy amidst the soundings of drums and songs with devil dances. This is contemptible.

9 You dance to the time of the drum beaten by a low born fellow, and sing many base songs. I cannot bear to see your useless attempts to cure her. If you think well and deeply and chant the hymns on the feet of the faultless Krishna, you will find a medicine for this disease. This will keep its effect for seven generations.

10 She will never care for and worship any other deity except Him. O my good ladies! You have been tiring your limbs for nothing! You have been repeating formulas according to your liking. Sing on the Lord of Dwaraka, Who is established in the vedas that are carefully studied. After praising Him, adore Him and dance before Him. Then she will be restored.

11 Sathakopa of Kurugur worshipped, danced before, and served the Self-Shining Divine Gem and got rid of all disease. He gave out a thousand stanzas of a suitable form without any defect. Of those thousand stanzas with no defect these ten are condemnatory for the use of intoxicating liquors and flesh and offering them even to low deities, and devilish dances in their houses. Those who sing these stanzas and dance in confirmity with them, and adore the Lord Vishnu will get rid of their sorrows and strong suffering.

Our refuge is Alvar's feet only.

Seventh Ten.

1 I have not the least good in me. I am the meanest of creatures. Alas! My sin is very great. Thou keepst the whole world safely with in Thee! Thy form is Divine Knowledge Itself, Thou art connected with me by all relationships, mental physical and spiritual, being Narayana; I am holding my head with my hands and calling Thee continuously for ages by the name Narayana. Come to me! that I may see Thy beautiful form or else take me away to where Thou art. Though I cry so earnestly Thou dost not heed my appeals.

2 Thou art the in exhaustable Glow of Heavenly Bliss. There is nothing useless in Thee. Thou art Generosity Itself and Thou art mine. Thou forcest

Thy beauty upon me. Thou art the Dwarf Who grew to measure and take the whole universe. I am crying day and night with mournful voice without cessation. O My mysterious and wonderful Being! Why dost Thou not give Thyself to me.

3 I do not know how many heinous sins I have committed O my Lord! O Damodara! I call and call Thee by these names. My mind melted within me. My eyes over flowed with tears. I am always in this woful state. How great a sinner I am! I cannot ever obtain a glimpse of Thee. Thou dost not speak to me a single word, not even by calling me a sinner.

4 Thou dost not give me even a moment's glimpse of Thyself. Stand before me with sparkling with the beauty of Thy perfect lotus eyes. Thy body is of the purest red tinted gold. Stand there before me and take pity on me. With these reflections I call Thee on Thy names time after time. O my Lord! I am humbly unfortunate. Thou art the Father of all. Even the heavenly beings with all their research cannot fathom Thy nature. Such is Thy Glorious Being. How can I describe Thee? O! My Glorious Father!

5 Thou art the Father of all. The bearer of the Awe Inspiring disk. Thou art the Wise Being who churned the sea. A helpless creature am I! crying out and praying always with tears for a sight of Thy arms, My heart and soul are becoming dried up. I eagerly sit and watch for Thy presence.

Surely Thou shouldst appear before me without a moment's delay.

6 I long to see Thee in my soul. I plant with this desire. I have no wisdom. Thou art all pervading. Thou art in my body. Thou art in my soul. Thou art outside of me. Thou art amnipresent. This I do know.

7 I know Thou and I know Thee. I reflected upon Thy nature and became convinced that Thou art that solid mass of Divine Wisdom which fills my soul. I keep my mind pure as fitting Thy purity. I got rid of the misery of death and birth having seen Thee, My Lord, wearing the sweet scented Tulasi garland.

8 I see Thee with my own eyes. I worship Thy Holy Feet with the flowers brought from eight quarters to the entire satisfaction of my hands. I praise Thee! I rejoice in Thee. Thou presentst Thy self before me, so that I may join with Thy servants and sing and dance with them in the land surrounded by sea. O! My Supreme Lord Thou hast the beautiful garland of Tulasi. How is it Thou dost not present Thyself before me.

9 I have pity on the thirsty and the hungry but I have nothing to give them. I cannot conquer my five senses. I am unable to worship Thee in the fixed hours to collect flowers for Thy worship. My mind is not able to bear so much Divine Enjoyment. It is excessive. It is pure love. My sins are very great. I am groping after Thee. O my Lord! Thou bearest the disk Sudarsana. I do not know where to find Thee.

10 I fall down on the ground calling my Lord. The disk bearer. I burst into tears looked about on all sides. I stood up, I became tired. Oh! Sinner that I am! I cannot see Thee. Thou art the solid and substantial mass of Divine Wisdom! Thou art the light of the Vedas. I see Thee with the eye of due knowledge, and enjoy Thee in my mind.

11 Sathakopa of beautiful Kuruka with groups of fair houses who is the foe of the ungodly and possesses a steady and steadfast love to God, said in lucid Tamil a thousand stanzas in honour of the divine-eyed-one. Those who understand these ten with their proper meaning and those who are able to sing and dance to the cadence of music will ascend to Heaven.

Our refuge is Alvar's feet only.

Eighth Ten.

1 In His single body there reside Rudra who rides on the bull. Brahma the four faced and Sri in their respective places. He makes expeditions against Rakshasas and reduces them to ashes by crowds and crowds. If my well formed and beautiful body is not regarded by Him, it is of no use to me.

2 On His breast is Sri with her form shining with the brilliancy of a diamond. His shoulders are stout and strong. He bears the disk in His Holy hands. He is the Self-Shining Divine Gem. He has the sole mastery over matter. He took me into His

Holy Service and enabled me to serve Him in a fitting way. I am His humble servant. If He does not regard my poor mind, it is of no use to me.

3 With a foolish mind a Rakshasi came to Him assuming the form of a fair woman with a strong poison in her breast. Though He was in the form of a child. He drew out the poison and her life. He is the source of inexhaustable Divine Wisdom. He lies on the hooded serpent. His shoulders are as steady and as strong as hills. He is the ruler of indestructable and unlimited matter. He is the Holy Divine Person. The bodily perfection which He does not regard is of no use to me.

4 Nila has long and rounded arms. She is very delicate. She has perfect beauty. He waited with patience to kill the seven furious bulls for the sake of Nila's embrace. He wears the garment with the edge red stained from the fruit. He has a rod to drive the cows in His hand. He is a true cow-hurd. The glossy colour of the body which He does not regard is of no use to me.

5 Sita without any blemish in her tender and glossy skin and famous for her parrot-like-voice, was kept in captivity. For her sake He burnt the island of Lanka ruled over by notorious Ravana. His crown is decorated with a garland of Tulasi and flowers full of sweetness and fragrance. He is overflowing with compassion on the creatures of the sea-surrounded-earth. It is no defect to love to be without the knowledge which he does not regard.

6 He is the One Whole Divine Knowledge. He brought to light all the Divine Teaching of the Godliness. Ha is in the form of a dwarf with His great power got possession of the whole world. So great is his power. It is no want to me not to possess the shining beauty that is not regard by Him.

7 With a radiating blaze of splendour He, in the form of a Lion in the head of his anger burst out, and rent the chest of Hiranya whose form glowed with increasing splendour and satisfied His intention of restoring peace. He bears the blazing disk of radiating glory and the conch. His colour is like that of a blue gem of growing brilliancy. These bracelets which he does not regard are no use to me.

8 He blows the perfectly curved Conch with its great voice He kindles the fire of fear in the minds of the wicked and chases away the sorrow in this great world. He is praised by Brahma, Rudra and Indra and His nature is difficult to understand by men. His fame is wide spread and extensive He does not like this zone. It is of no use to me.

9 He cut off the arms of Bana the father of the delicate Usha of ample hips, bound by a blazing zone. He remains in the Yogic state, appearing to sleep on the serpent and supports all the worlds so that they are kept always in perfect order and safety. This body of mine which He does not regard is of no use to me.

10 The hosts of Rakshasas lay dead on the battle field like great pieces of mountains, their

bodies being cut with pieces by Him. He was pleased with the work of His hands. He has a body in which Rudra with his twisted hair on the head holding the flow of water on it, takes his abode always. He does not regard this my life. And it is of no life to me.

11 These worlds are full of life. They are seven in number. He keeps them all in Himself. He ate and drank butter and curds. Sathakopa of spacious Kurugur composed a thousand faultless stanzas of sweet cadence. By these ten of those stanzas men will cut off the succession of births and enter into Heaven.

Our refuge is Alvar's feet only.

Ninth Ten.

1 The nature of the world is unknowable. It increases incalculable sorrow, so that all foes rejoice and friends grieve and melt away. Thou art to me as the eye-lid to the eye. Thou churnedst the sea. Determinest to make me the servant of Thy Feet without any delay and show me, Thy humble servant, the way to come to Thy Feet separating me from my body.

2 How am I to understand the nature of the world. Our relatives come in numbers at the time when one leaves the body at the time of death and dissolution they feel very grieved and cry and call

Him by their respective terms of relationship. I cannot understand what becomes of the body. Thou hast the serpent for Thy bed. Oh! my Lord make haste to call me Thy humble servant fixing Thy attention on me.

3 I cannot bear to see men die leaving their homes their women with flowing hair adorned with flowers which the bees love. Their amassed wealth, their distant relations, their close relations, their assumed high caste and worldly praise because of their money. O! Sea Coloured One! Do not spurn me Thy humble servant any more. Call me to Thy feet and take my service.

4 Great wealth in its various forms which comes to a man without being earned ruins him like a fire. There ignorance covers him up and he begins to long for more riches. How am I to account for the nature of the world, Oh! my Generous Lord! O Myself Shining Divine Gem with Thy compassionate nature through Thy mercy take me Thy humble servant, with Thy service and guard me from the world and guide me in the right way.

5 In the world developed from the waters there are animate and inanimate objects. The souls in them are troubled with birth and death, sickness and oldage. In addition to these there is hell with unquenchable fire. How can I do understand the nature of the world? O! Self-shining Divine Gem! Hold me up! Donot forget Thy humble servant!

6 In this world all creatures prey upon each other. Men catch the birds and beasts with strong

nets. They torment them. They kill them and cut them. They do not reflect upon the Deity or the true Being. I cannot understand the nature of this world Thy crown is shining with fragrant Tulasi. Sinner that I am, Thou enabledst me to serve Thee with my whole being, detached me from all worldly connections. O! my ambrosia of perfection! Call and take me to Thyself. I want nothing more

7 O My Mother! Thou art manifested in ten animate and inanimate objects of this world! Thou stand by Thyself Thou art unique. Thou callst me to Thee to save me from sickness old age, death and mental disease. I am Thy humble servant. Do not let me see this cruel world again!

8 Thou createst, swallowst up, bringst out the solid earth, the liquid waters the visible light, the gaseous air, and extending ether. Thou mixst them all in their due proportions and make a mandane egg in which Devas and all exist, Thou takest me out of this fort wall and draw me up into Thy self-shining world which is the Highest and join me to Thy feet unattainable by any other means, but the means shown by Thee. Thou art Thyself the mean to attain Thyself. I do not know when Thou wilt do this?

9. Thou takeest those Thou likest to serve at Thy feet. Thou treatst the gods even like toys to be tossed up and played with, until they are taken into Thy service. Thou sleepest on a serpent-bed. Thy humble servant knowes this perfectly well.

Thou cutst off all my connection with sensuous pleasure. Thou makest me to bear Thy feet always. Wherever I go Thou joinst me to Thy holy feet which is the highest emanicipation.

10 The immeasurable worldly pleasure enjoyable by five senses the eye, the ear, the tuch, the nose, and the tip of the tongue which see, hear, feel, smell and taste is transitory. Lakshmi with beautiful bracelets and Thyself have established a firm beatitude which I understand and see and attain Thy Holy Feet rejecting the worldly enjoyment and that of Kaivalya.

11 Sathakopa of fertile Kurugur said a thousand stanzas on the Holy Feet of the Holy God Narayana, Kesava and the Holy Divine-Self-Shining Splendour in order to attain His Holy Feet. These ten of them will give you His Holy Feet. You must gain them and be one with them.

Our refuge is Alvar's feet only.

Tenth Ten.

1 When there was no gods no worlds no sun and nothing at all the First God created the four faced Brahma with other gods and the worlds with souls. He resides in the Holy Kuruka where the shining mansions are like mountains. While he is there, what other gods do you search after?

2 In the beginning He created You and the gods you search after and worship. He is the First God. He has unequalled glory and good qualities. Holy Kuruka is filled with palacial mansions and houses. It is very beautiful. In it there is the holy temple in which He resides. All beings of all worlds go there with a flying speed singing and dancing in honour of Him, and praise Him there.

3 He created innumerable numbers of gods and worlds. He swallowed them all. He hid them all. He brings them all out. He measured them all. He lifts them all up. You saw all this. Yet you do not understand Him. The Holy Being residing in Holy Kuruka, where the gods adore with bowed heads, is the Holy Firm Unchangeable Reality. There is no god like Him. O several peoples of the several worlds ! say if you have any mightier God than He.

4 He only is the Lord of Siva, Brahma and of others, who are regarded as supreme beings. The proof of this is in the relief of Siva from the skull of Brahma. Of what good is it to the Linga worshippers to speak ill of Him in secret ? The Lord God resides in Kuruka surrounded by well polished walls.

5 You men ! eager to establish the statements of the Puranas about Linga, You Sramanas and you Sakyas ! You all discuss and dispute with great zeal. He is you all. He is all your gods. He resides in Holy Kurugur where the fields bend and wave with red paddy crops. There resides the Self-Shining God, the doer of good. You must all praise Him only. There is no falsehood in my statement.

6 He kept you out of His service by making you praise love and honour other gods. He kept you satisfied in these faiths lest there would be no world if all were to go to Heaven, Such are all His mysterious ways. He is all powerful. He is in Kuruka where paddy crops and lotuses grow in the same field. You must always remember this and run and rush to Him.

7 You are ceaselessly revolving in many births, you sing, dance love and honour other gods in many ways walked according to the races of the world. At last you see the wrong results thereof. So go and take refuge under His service. He is in Holy Kuruka. He is the One with the bird-flag. All the gods you adore assemble together and glorify Him.

8 Markandeya took shelter in Siva's service. It is only through the favour of Narayana that Siva was able to save Him. In holy Kuruka surrounded by fences of gardens, He resides. He is God. The Beginning and the Ending. While He is so what other gods can you mention?

9 He is the God. He is the Beginning. He cannot be definitely measured and known even though all the six schools of philosophy assembled together and discussed about Him for ever. If you aim at raising yourselves up you should make the Holy Kuruka which is beautifully surrounded by cool rich fields of paddy, the subject of your knowledge.

10 He is the Holiest! He is the Truest! He is all the gods! He is all the worlds! He is all the other things! While these are all as they are He shines with a Spotless Form. He is in the Holy Kuruka surrounded by fields of red paddy with sugarcane. He is the Holy Brahmachari, the Dwarf. He dancedst with the Vessels arranged in a lofty pile placed over on His head. To serve Him is true glory.

11 Sathakopa of Kuruka served God the Disk Bearer whose breast shines with the garland of (Vakula) always shedding sweet fragrance and joined Him. Sathakopa is the zealous foe of all the ungodly. He is angry with the wicked. He sang with devotion a thousand stanzas with sweet Verses. The Heaven is in the hands of them who study these ten, with all the powers of their intellect. They never come back to this earth.

Our refuge is Alvar's feet only

The End of the Fourth Hundred.

